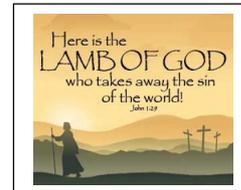


St Peter's Parish Linton, Skipton, Smythesdale, Snake Valley

Please Contact the Cathedral Office 5331 2933

Parish Office: Jacinta Westbrook,

Priests: Frs Justin Driscoll, James Kerr, Anthony Nagothu, Sajan Matthew



Sunday 15th January 2017
2nd Sunday in Ordinary Time (A)

Recent Deaths: Max Fletcher, Shirley Howard, Kevin Scanlon, Una Toohey, Dorothy Wise

Anniversaries: Marlene Dobbyn (Smythe), Gerard Dumaresq, Gertrude Feldgrill, Frank Godfrey, Tony Houlihan, Naeidra Layton, Catherine Maher, Joseph Maher, Mary McGuinness, Sr Joan D'Orsa, Michael Rowdon, Glen Taffe

Please remember in your prayers those who are unwell,

especially Margaret Cranko, Bill Gordon, Nic Gowans, Fr John Keane, Kerrie Mulcahy

Next week's readings: *Sunday 22nd January 2017* *3rd Sunday in Ordinary Time (A)*

Isaiah 8:23-9:3 Ps 26:1. 4. 13-14. R. v.1. 1 Corinthians 1:10-13, 17 Matthew 4:12-17

Masses:	21st/22nd January	6.30pm Snake Valley	8.30am Beaufort	10.30am Skipton
	28th/29th January	6.30pm Smythesdale	9.00am Linton	10.30am Skipton

A Parish Mission for Linton and Beaufort Parishes

Jesuit priest Fr Richard Leonard will lead a Mission for the parishioners of the parishes of Linton and Beaufort in October 14th – 18th 2017. Fr Richard will celebrate the weekend Masses and then offer the following three days for the mission with two sessions each day – one in the Linton Parish and one in Beaufort. The Ballarat Diocesan Foundation has provided a grant to enable this Mission to take place. Arrangements are yet to be finalised with details of each day of the mission to be arranged in conjunction with the Beaufort Parish

Grief to Grace – Healing the Wounds of Abuse

A spiritual retreat for anyone who has suffered degradation or violation through physical, emotional, sexual or spiritual abuse. The retreat will be held March 26 – 31, 2017 in Tasmania. To request an application contact Anne by emailing info@griegtograceaus.org.au or phone 0407704539. For more information visit www.griegtograce.org

2017 Lenten Program –Up from the Waters

Anyone wishing to order books, DVDs or CDs please contact the Cathedral Office before Monday 16th January. Books will be approximately \$8.00, depending on how many we order.

Youth Ministry Formation - Called and Sent: Developing foundations in youth ministry

The Melbourne Archdiocesan Office for Youth (AOY) invites young leaders from Ballarat Diocese to a youth ministry formation camp. If you are new to youth ministry, come along to 'Called and Sent', their first ever camp for developing foundations in youth ministry. From February 10-12, beachside, taking you deeper into the gospel message at the heart of your call to ministry, equipping you with practical ideas and helping you set goals for 2017. Places are limited! When: February 10-12, 2017, Don Bosco Camp, Safety Beach (south of Melbourne). Cost per participant is \$80.00 Phone AOY, 9287 5565 or contact amanda.smith@ballarat.catholic.org.au

Gospel Reflection: John 1:29-34

To provide a reference for someone is a serious responsibility as well as a privilege because, more often than not, a good deal depends on the testimony one provides. John the Baptist took it upon himself to be a referee for Jesus. His testimony reverberates across the centuries, offering an introduction to Jesus, year in year out, for those who seek to understand this Jewish prophet and teacher who was and is more than a prophet or teacher. John wants his disciples to understand that the whole purpose of his water baptism is that Jesus "might be revealed" to God's people. He wants them to know that Jesus is "of God". He is the "lamb of God", the "chosen one of God". He is the one on whom God's Spirit descends and remains. Jesus comes before the Baptist and so ranks before him. Is the author of this gospel using the character of the Baptist as a vehicle for his particular Christology or presentation of Jesus? That's what many scholars think, although some of the images in the Baptist's testimony are firmly grounded in Jewish tradition and could well come from a prophetic figure like John the Baptist. Maybe the answer to the question is "yes, but not exclusively". Whether the images have their origin with John the Baptist or John the gospel writer, we might reasonably wonder what it means to say that Jesus is "God's lamb". Does the expression refer to the Passover lamb whose blood signifies liberation or deliverance? The imagery in John's gospel relating to the death of Jesus might point in this direction. Is "God's lamb" the Suffering Servant of Isaiah 53 who takes on the sins of the many? Is it an image of the lamb that God provides for Abraham's sacrifice (Genesis 22)? Is it evoking the apocalyptic lamb of Jewish literature of the time, the powerful conquering lamb that destroys evil in the world? Is it intended to suggest vulnerability as in the prophecy of Jeremiah 11:19 ("I was like a gentle lamb led to the slaughter"). There is never a simple explanation when it comes to John's gospel, but it seems to me that the symbol of strength in vulnerability has potential for understanding the characterization of Jesus in this gospel. The Lamb of God of John 1:29 "takes away" the sinful condition of the world. Twenty-one centuries down the track there is still violence and hunger and exploitation on a massive scale. The work of the one strong enough to risk vulnerability so that others may have life, the work of God's Lamb, is never done. Witness to that is part of the gift that Pope Francis is offering to the world: despite opposition, even among those closest to him, he never wavers in his response to the distress of God's people, of God's Earth. Veronica Lawson rsm